

Notes

The following numbered notes serve as an indication to the reader of the main sources on which the relevant section of each chapter is based. The research background is now very substantial, and to keep the notes to manageable proportions I have listed only those references which contributed directly to the paragraph numbered, except in a few cases where a longer list seemed useful. I have listed books rather than journal articles for as much of the material as possible, because for most readers books are more readily obtainable through libraries.

INTRODUCTION

The Ancient Wisdom of Our Ancestors

- 1 The searching for 'other wisdoms' can be seen in a variety of disciplines, as in the work of physicists who are finding parallels to their work in Eastern mysticisms, e.g. F. Capra, *The Tao of Physics* (London: Wildwood House, 1982); the high level of interest in the application of Buddhist thought to contemporary issues, e.g. F. Fremantle and Chogyam Trungpa, *The Tibetan Book of the Dead* (Boston: Shambhala, 1990); Sogyal Rinpoche, *The Tibetan Book of Living and Dying* (London: Rider, 1992); the classic works on the wisdom of the African Bushmen by L. van der Post, including *The Heart of the Hunter* (London: The Hogarth Press, 1961), *The Lost World of the Kalahari* (London: Chatto and Windus, 1986); the remarkable level of interest in the application of the insights of tribal shamanism to Western settings, including books by psychiatrists and psychologists such as R. Walsh, *The Spirit of Shamanism* (Los Angeles: Tarcher, 1990); H. Kalweit, *Dreamtime and Inner Space* (Boston: Shambhala, 1988); and an excellent book on shamanic approaches to the arts: M. Tucker, *Dreaming with Open Eyes: The Shamanic Spirit in Contemporary Art and Culture* (London: Harper Collins, 1993); Australian aboriginal culture has been documented by J. Cowan, *The Mysteries of the Dreamtime* (Prism Press, 1989), and their integration of physical and sacred geography in B. Chatwin, *The Songlines* (London: Jonathan Cape, 1987). There have been numerous television documentaries, and even feature films dealing with indigenous cultures as peoples with 'lost' knowledge, including *The Emerald Forest*; *The Last of the Mohicans*; *Dances with Wolves* and even (in animation!) *Pocohontas*.
- 2 Bernhard Schaer (who directs the Tantra Gallery, Interlaken, Switzerland, one of Europe's leading centres for shamanic workshops, and among the first to intro-

- duce Native American medicine peoples to the West), personal communication.
- 3 R. Metzner, *The Well of Remembrance* (Boston: Shambhala, 1994) p. 217. This invaluable book considers the relevance of Germanic mythology for, in particular, our emerging ecological awareness.
 - 4 S.O. Glosecki considers how early Anglo-Saxon societies fulfil the main characteristics of tribal cultures in *Shamanism and Old English Poetry* (New York: Garland, 1989).
 - 5 See for example recent and informed discussion of this point in R. Hutton, *The Pagan Religions of the Ancient British Isles* (Oxford: Blackwell, 1990) especially Chapter 7, and H.R.E. Davidson, *Myths and Symbols in Pagan Europe* (Manchester University Press, 1988). P. Berresford Ellis, *Celt and Saxon: The Struggle for Britain AD 410-937* (London: Constable, 1993) provides, as a counterbalance to this new togetherness, a full account of the warfare between Saxons and Celts over the centuries.
 - 6 Of the many books which have considered the Celtic sacred tradition in detail, some of the best include A. Ross, *Pagan Celtic Britain* (rev. edn London: Constable, 1992), which takes a largely archaeological view; N. Tolstoy, *The Quest for Merlin* (London: Hamish Hamilton, 1985) exploring the historical and legendary material on Merlin; J. Markale, *Women of the Celts* (Rochester, Vermont: Inner Traditions, 1986) on the role of women as evidenced in lore and legend, and J. Matthews, *Taliesin* (London: Aquarian, 1991) on the Celtic poet Taliesin.
 - 7 The first of Watts's books to make a general impact was his *The Way of Zen* (New York: Pantheon Books, 1957). His last, *Tao: the Watercourse Way* (London: Jonathan Cape, 1976) contains some of his most elegant writing. Of his many works, the ones most relevant for the present book are *Nature, Man and Woman* (New York: Pantheon, 1958), and *Psychotherapy East and West* (New York: Pantheon, 1965).
 - 8 The British Library reference for this document is Harleian 585.
 - 9 Critical discussion of our knowledge of ancient Druidic practice can be found in Hutton, *Pagan Religions* (especially Chapter 5); N.K. Chadwick *The Druids* (Cardiff: University of Wales Press, 1966); S. Piggott *The Druids* (London: Thames and Hudson, 1968); and a venerable text which reviews the classical sources and is still cited by scholars, T.D. Kendrick, *The Druids* (London: 1927).
 - 10 C.G. Jung, *Alchemical Studies* (Vol 13 of *Collected Works*, New York: Pantheon Books, Bollingen Series, XX, 1967).
 - 11 The 'original' text making a case for a historically unbroken, spiritually valid tradition of witchcraft is M. Murray, *The Witch Cult in Western Europe* (Oxford University Press, 1921); see K. Thomas, *Religion and the Decline of Magic* (London: Blackwells, 1971) for an approach to this material more in tune with modern historical research.
 - 12 Discussions of the background to this document are included in G. Storms, *Anglo-Saxon Magic* (The Hague: Martinus Nijhoff, 1948); J.H.G. Grattan and C. Singer, *Anglo-Saxon Magic and Medicine* (Wellcome Historical Medical Museum, Oxford University Press, 1952); F. Grendon, 'The Anglo-Saxon Charms' (*Journal of American Folk-Lore*, XXII, 1909); W. Bonser, *The Medical Background of Anglo-Saxon England* (London: Wellcome Historical Medical Library, 1963); N.F.

Barley, 'Anglo-Saxon Magico-Medicine' (*Journal of the Anthropological Society of Oxford*, 3, 1972, 67-77).

- 13 It has sometimes been doubted by historians that shamans practised in ancient Europe; Anglo-Saxon linguistic scholar Stephen Glosecki has dispelled doubts in his comprehensive and richly documented study devoted to this precise issue: *Shamanism and Old English Poetry*. The role of shamans in the practice of Wyrð will be elucidated throughout this book. 'Shaman' is today the widely used and accepted umbrella term for practitioners of healing and the sacred in tribal societies. They are people who are believed to be especially gifted in mediating between the spirit world and the everyday world, and who perceive through a kind of dream consciousness during waking life; literally 'dreaming with open eyes' (cf Tucker, *Dreaming with Open Eyes*). H.R.E. Davidson, in her *Pagan Scandinavia* (New York: Praeger, 1967), p. 23, writing about shamans in the context of ancient Scandinavia, says that 'The shaman . . . could send out his spirit in a trance to discover what was hidden, to heal the sick, to enter the land of the Dead and return to men, to combat evil powers and to assuage the wrath of the spirits. One of the outstanding characteristics of the shaman everywhere is his close relationship with the animal world, emphasized in costume and ritual, and by the belief in animal spirits helping and hindering him in his endeavours.'

General source material on the role and activities of shamans in ancient Europe and Scandinavia can be found, for example, in Glosecki, *Shamanism and Old English Poetry*; P. Buchholz, 'Shamanism - the Testimony of Old Icelandic Literary Tradition' (*Medieval Scandinavia*, 4, 1971, 7-20); M.A. Arent, 'The Heroic Pattern: Old Germanic Helmets, *Beowulf*, and *Grettis saga*', in E.C. Polome (ed.), *Old Norse Literature and Mythology* (Austin: University of Texas Press, 1969, pp. 130-99); C. Edsman, *Studies in Shamanism: A Symposium* (Stockholm: Almqvist and Wiksell, 1967, pp. 120-65); H.E. Davidson, *Gods and Myths of Northern Europe* (Harmondsworth: Penguin, 1964, pp. 141-9); M. Eliade, *Shamanism: Archaic Techniques of Ecstasy* (London: Routledge, 1964, pp. 379-87); V. Salmon, 'The Wanderer and the Seafarer and the Old English Conception of the Soul' (*Modern Language Review*, 55, 1960, 1-10); N.K. Chadwick, *Poetry and Prophecy* (Cambridge University Press, 1952).

- 14 B.C. Bates, *The Way of Wyrð* (London: Century Publishing, 1983).

CHAPTER ONE

How Our Ancestors Lived

- 1 Hill, D. *An Atlas of Anglo-Saxon England* (Oxford: Blackwell, 1984 edition). Hill explains that the debate about the actual extent of forest cover is still going on; earlier estimates of forest cover based on geological research were later reassessed more modestly, and now place-name research is identifying new areas of woodland. Hill's conclusion from the available evidence is that 'there were then important forests in England, and that the country was more heavily wooded than in later periods.' (p.17)
- 2 H.P.R. Finberg, *The Formation of England 550-1042* (London: Hart-Davis MacGibbon, 1974); this book comprises a lively and interesting account. The background to the arrival and settlement of the tribal groups from mainland

- Europe is described in varying detail in almost all general introductions to Anglo-Saxon England. For readers interested in the transposition of tribal groups from the continent into early England, and the nature of the early settlements, some of the books I have found useful include: J. Campbell (ed.) *The Anglo-Saxons* (London: Phaidon, 1982); D.J.V. Fisher, *The Anglo-Saxon Age* (London: Longman, 1973); N. Higham, *Rome, Britain and the Anglo-Saxons* (London: Seaby, 1992); D. Hooke (ed.) *Anglo-Saxon Settlements* (Oxford: Basil Blackwell, 1988); P. Hunter Blair, *An Introduction to Anglo-Saxon England* (2nd edn, Cambridge University Press, 1956); D.P. Kirby, *The Making of Early England* (London: Batsford, 1967); L. and J. Laing, *Anglo-Saxon England* (London: Paladin, 1982); H. Mayr-Harting, *The Germanic Invasions: The Making of Europe A.D. 400–600* (London: Paul Elek, 1975); J. Morris, *The Age of Arthur: A History of the British Isles from 350 to 650* (London: Weidenfeld and Nicolson, 1973); J.N.L. Myres, *The English Settlements* (Oxford: The Clarendon Press, 1985); M. Welch, *Anglo-Saxon England* (London: Batsford, 1992). The early cultures are reviewed in R. Hachmann (tr. J. Hogarth), *The Germanic Peoples* (London: Barrie and Jenkins, 1971) and M. Todd, *The Northern Barbarians 100 B.C.–A.D. 300* (London: Hutchinson, 1975); and the later settlements in M.L. Faull (ed.), *Studies in Late Anglo-Saxon Settlement* (Oxford University Press, 1984). Practical matters are reviewed in G.A. Lester, *The Anglo-Saxons: How They Lived and Worked* (Newton Abbott: David and Charles, 1976). A classic source which is still fascinating reading, even though some of the material has been revised by more recent research, is H.M. Chadwick, *The Origin of the English Nation* (Cambridge University Press, 1907).
- 3 A good discussion and diagram of the settlement and buildings is in H.E. Davidson, *The Lost Beliefs of Northern Europe* (London: Routledge, 1993) pp. 22–4.
 - 4 King Ine was Christian, and a pioneer in detailing specific laws to structure the social relationships of his kingdom. However, many of his laws gave specificity to customs which had been in existence in Germanic tribal societies for a long time before. See F. Stenton, *Anglo-Saxon England* (3rd ed, Oxford University Press, 1971), Chapter IX 'The Structure of Early English Society', for a clear and authoritative summary of the early law-givers, including Ine.
 - 5 B. Branston, *The Lost Gods of England* (London: Thames and Hudson, 1957) p. 52.
 - 6 See Bonser, *Medical Background*, pp. 51–94, for a full discussion of 'pestilence' and epidemics.

CHAPTER TWO

Incantations: Attuning to the Healing Spirits

- 1 The arrival of Augustine and his encounter with Aethelbert is described in Chaney, *The Cult of Kingship*, pp. 156–9.
- 2 Bede's *History of England*, quoted by G. Owen, *Rites and Religions* p. 129.
- 3 J.R. Hinnells (ed.), *A Handbook of Living Religions* (Harmondsworth: Penguin, 1985) p. 407. Obviously caution needs to be exercised in extrapolating from more recent indigenous cultures to that of ancient Europe, but the parallels in

- their experiences of the introduction of Christianity are striking and informative.
- 4 Chaney, *The Cult of Kingship*, p. 161.
 - 5 Bonser, *Medical Background*, p. 124.
 - 6 W.P. Ker, 'Address to the Viking Club, 1907' (*Collected Essays*, vol ii, p. 172), quoted in W. Bonser, *Medical Background*, p. 133. Of course, it could be said that the good bishop was humouring his 'native converts', and pretending to accommodate a few of their trolls in a remote part of the landscape. On the other hand . . .
 - 7 Bonser, *Medical Background* p.121.
 - 8 Wulfstan is quoted in M. Swanton, *Anglo-Saxon Prose* (London: Dent, 1975); the whole sermon is reported, pp. 116–25.
 - 9 Burckhardt, *The Civilization of the Renaissance in Italy* (London: Phaidon, 1944) p. 178, quoted in Bonser, *Medical Background* p. 137.
 - 10 Bonser, *Medical Background*, reviews similar beliefs, pp. 136–40.
 - 11 *Laws of King Alfred 32* in Bonser, *Medical Background*, p. 129.
 - 12 *Laws of King Cnut (secular) 5*. In Bonser, *Medical Background* p. 129. The other sources quoted in this section are all referenced and discussed in Bonser, pp. 129–36.
 - 13 Hildegard, *Physica*, i. 56, in Bonser, *Medical Background* p. 239.
 - 14 From the *Lacnunga*, Anglo-Saxon *Spellbook*, translated in Storms, *Anglo-Saxon Magic*.
 - 15 Pliny The Elder, *Natural History*, introduced by Bonser, *Medical Background*, pp. 7–8.
 - 16 Bonser, *Medical Background* for prayers to plants.
 - 17 Storms, *Anglo-Saxon Magic* discusses plant-collecting rituals.
 - 18 A. and B. Rees, *Celtic Heritage* (London: Thames and Hudson, 1961) includes an excellent discussion on polarities in concepts of time, seasons, light and dark, etc.
 - 19 Snorri Sturluson *Prose Edda: Tales from The Norse Mythology*. p. 38.
 - 20 Ibid.
 - 21 Bonser, *Medical Background*.
 - 22 My source for the Anglo-Saxon *Spellbook* is Storms, *Anglo-Saxon Magic*.
 - 23 Bonser, *Medical Background*.
 - 24 Storms, *Anglo-Saxon Magic*.
 - 25 For a clear summary of the Pueblo perspective see Hinnells, *Handbook of Living Religions*, pp. 403–4.
 - 26 Adomnan, *Life of St Columba*, quoted in Bonser, *Medical Background*.

CHAPTER THREE

Guardians: Learning From the Power Animals

- 1 D. Whitelock (ed.) *English Historical Documents* (London: Eyre and Spottiswood, 1955). Page 688 is the translator of the original account of King Edwin and the crow in the early *Life of St Gregory*, written between AD 680 and 714 by an anonymous monk of Whitby, one of the earliest pieces of literature in England.
- 2 Tacitus, *Germania*, Chapter 17. The Roman historian Tacitus wrote his account in AD 98. It is available in H. Mattingly (ed.), *Agricola and the Germania* (tr. S.A. Handford, rev. edn., Harmondsworth: Penguin, 1970).
- 3 H.P. Duerr, *Dreamtime: Concerning the Boundary Between Wilderness and*

- Civilization* (tr. F. Goodman, Oxford: Blackwell, 1985); see also B. Collinder, *The Lapps* (Princeton University Press, 1949) pp. 148–9 and E.O.G. Turville-Petre, *Myth and Religion of the North* (London: Weidenfeld and Nicolson, 1964) pp. 221–30. The material in this section and for the next few pages owes much to the excellent discussion in Glosecki, *Shamanism and Old English Poetry*, Chapter 6, 'Images of the Animal Guardians', pp. 181–210.
- 4 Salmon, 'The Wanderer'; Glosecki, *Shamanism and Old English Poetry*, p. 184.
 - 5 Glosecki, *Shamanism and Old English Poetry* p. 96.
 - 6 Chaney, *Cult of Kingship*, pp. 121–35, has a good discussion of animals sacred to the Anglo-Saxons. Ross, *Pagan Celtic Britain* pp. 302–446, comprehensively reviews animals sacred to the Celts.
 - 7 Eliade, *Shamanism*, especially pp. 88–99, but very many animals feature throughout this book and are listed in the comprehensive index; see also J.E. Brown, *Animals of the Soul* (Shaftesbury: Element, 1992).
 - 8 Glosecki, *Shamanism and Old English Poetry* p. 54. Translates and analyses animal images in *Beowulf*.

There are various renditions of *Beowulf* from the Anglo-Saxon into modern English, including the classics by E. Dobbie, *Beowulf and Judith* (The Anglo-Saxon Poetic Records, 4, New York: Columbia University Press, 1953) and R.K. Gordon (1926) republished as *Beowulf* (New York: Dover, 1992). I like M. Alexander, *Beowulf* (Harmondsworth: Penguin, 1973). Analyses and commentaries on *Beowulf* run into the hundreds; for readers wishing to explore further, some sources of relevance to this book include A. Bonjour, 'Beowulf and the Beasts of Battle' (*Proceedings of the Modern Language Association*, 72, 1957, 563–73); N.K. Chadwick, 'The Monsters and Beowulf', in P. Clemoes (ed.), *The Anglo-Saxons* (London: Bower and Bower, 1959); G.N. Garmonsway, *Beowulf and its Analogues* (London: Dent, 1968); G. Hubener, 'Beowulf and Germanic Exorcism' (*Review of English Studies*, 11, 1935, 163–81); M. Osborn, *Beowulf: A Verse Translation with Treasures of the North* (Berkeley: University of California Press, 1983); J.R.R. Tolkien, 'Beowulf: The Monsters and the Critics' (*Proceedings of the British Academy*, 22, 1936, 245–95); D. Whitelock, *The Audience of Beowulf* (Oxford: Clarendon Press, 1951).

- 9 Davidson, *Pagan Scandinavia*, pp. 70–1.
- 10 Glosecki, *Shamanism and Old English Poetry*, p. 198.
- 11 K. La Budde, 'Cultural Primitivism in William Faulkner's *The Bear*', in F. Utley (ed.) *Bear, Man, and God* (New York: Random House, 1964), pp. 226–339; R. Carpenter, *Folktales, Fiction, and Saga in the Homeric Epics* (Berkeley: University of California Press, 1946).
- 12 Carpenter, *Folk Tale, Fiction, and Saga*.
- 13 T.O. Rahilly, *Early Irish History and Mythology* (Dublin Institute for Advanced Studies, 1976) pp. 323–5; also the discussion in Tolstoy, *Quest for Merlin*, p. 148.
- 14 Davidson, *Gods and Myths*, pp. 66–70; M. Eliade, *Rites and Symbols of Initiation* (tr. W. Trask, New York: Harper and Row, 1975) p. 72.
- 15 Duerr, *Dreamtime*, p. 62.
- 16 Davidson, *Gods and Myths*, p. 68.
- 17 Snorri Sturluson, *Heimskringla* (tr. L.M. Hollander, Austin: University of Texas, 1964); Eliade, *Shamanism*, p. 93; J. Halifax, *Shamanic Voices* (Harmondsworth:

Penguin, 1979).

- 18 See Halifax, *Shamanic Voices*, for first-hand narration of experiences of 'animal presence'.
- 19 Lopez, B. *Crossing Open Ground* and Lopez, B. *Arctic Dreams: Imagination and Desire in a Northern Landscape* (London: Macmillan, 1986)

CHAPTER FOUR

Mother Earth: Freeing the Flow of Life Force

- 1 A good introduction to the peat bog finds is in Davidson, *Gods and Myths*, pp. 95–6. The primary source for Nerthus and her procession is Tacitus's *Germania*. Other interesting accounts of the wagons and Nerthus's travels are included in P. Berger, *The Goddess Obscured* (London: Robert Hale, 1988); Davidson, *Lost Gods of Beliefs*; B. Branston, *Gods of the North* (London: Thames and Hudson, 1980).
- 2 Discussions of Frigg which I found useful include those in Branston, *Lost Gods of England*, especially pp. 127–34; K. Morris, *Sorceress or Witch? The Image of Gender in Medieval Iceland and Northern Europe* (New York: University Press of America, 1991); K. Crossley-Holland, *The Norse Myths* (Harmondsworth: Penguin, 1980); especially interesting on the corn spirit is Berger, *Goddess Obscured*.
- 3 For examples of ancient European notions of life force in people see R.B. Onians, *The Origins of European Thought* (Cambridge University Press, 1954) pp. 129 and 474, on which the material in this section is based.
- 4 Almost all general books on Scandinavian mythology and religions have good sections on Frey, e.g. the classic by Turville-Petre, *Myth and Religion*; a review of his saga appearances in M. Magnusson, *Iceland Saga* (London: The Bodley Head, 1987); insightful perspectives on his nature and significance throughout, Davidson, *Myths and Symbols*; Sturluson's 'original' description of Frey is in *Prose Edda*. A particularly interesting account and discussion of Frey's wooing of Gerd is in Branston, *Gods of the North*.
- 5 Branston, *Gods of the North*, p. 160.
- 6 Crossley-Holland, *Norse Myths*, pp. 54–8 for lively version of this story, and discussion.
- 7 Magnusson, M. *Hammer of the North* (London: Orbis, 1976) pp. 74–7.
- 8 J. and C. Bord, *Earth Rites: Fertility Practices in Pre-Industrial Britain* (London: Granada, 1982); see Hutton, *Pagan Religions*, for a more sanguine view of these carvings.
- 9 An account of this research is provided by Lopez, *Arctic Dreams*.
- 10 Y.F. Tuan, *Topophilia* (Berkeley: University of California Press, 1968).
- 11 Davidson, *Gods and Myths*, pp. 111–12.
- 12 T. Buckley and A. Gottleib (eds), *Blood Magic: The Anthropology of Menstruation* (Berkeley: University of California Press, 1988); M. Sjöö and B. Mor, *The Great Cosmic Mother: Rediscovering the Religion of the Earth* (San Francisco: Harper and Row, 1987).
- 13 Owen, *Rites and Religions*.
- 14 Davidson, *Gods and Myths*, p. 112.
- 15 M. Eliade, *Myths, Dreams and Mysteries* (London: Collins/Fontana, 1968) p. 217.
- 16 B.C. Bates and A. Newman-Turner, 'Imagery and Symbolism in the Birth

Practices of Traditional Cultures' (*Birth: Issues in Perinatal Care and Education*, 1985, 12 (1), 29–36).

CHAPTER FIVE

Deep Waters: Consulting the Wells of Wisdom

- 1 Riddle Number 2 in K. Crossley-Holland (tr.), *The Exeter Book Riddles* (rev. edn. Harmondsworth: Penguin, 1993).
- 2 Bord, *Earth Rites*; Hutton, *Pagan Religions*, pp. 230–1; Ross, *Pagan Celtic Britain*, pp. 46–59; for a classic collection of river names: E. Ekweel, *English River-Names* (Oxford University Press, 1928); for precious Celtic art objects found and probably dedicated to the Thames in London: C. Fox, *Pattern and Purpose: A Survey of Celtic Art in Britain* (Cardiff: University of Wales Press, 1958).
- 3 J.A. MacCulloch, *The Religion of the Ancient Celts* (London: Constable, 1991) p. 184.
- 4 For the concepts of vital power, and the intimate interrelation of people within the landscape and the gods see R.H. Wax, *Magic, Fate and History: The Changing Ethos of the Vikings* (Kansas: Colorado Press, 1969), especially Chapter IV: 'The Ideal Typical Enchanted Point of View'.
- 5 Bonser, *Medical Background*, p. 238.
- 6 Ibid, p. 239.
- 7 L. Watson, *Earthworks* (London: Hodder and Stoughton, 1986) pp. 115–27.
- 8 See for example the photographs of a thorn tree hung with strips of paper or cloth at Heian shrine, Kyoto, Japan, and also pp. 76–7 of J. Michell, *The Earth Spirit* (London: Thames and Hudson, 1975); Bord, *Earth Rites* p. 102 lists India, Sri Lanka, Iran, north and west Africa as regions where this custom survives.
- 9 F. Jones, *The Holy Wells of Wales* (Cardiff: University of Wales Press, 1954).
- 10 Ross, *Pagan Celtic Britain*, p. 56; Bord, *Earth Rites*, p. 93.
- 11 This is the poetic Scandinavian version of creation, which was written later than most of the material we are considering in this book. Some scholars suggested that this material is too sophisticated to be used in conjunction with the less complete but cognate sources for ancient England and Germanic Europe. But in cautioning against a literal interpolation of the later literature these scholars have gone too far and, as is shown by Brian Branston and others, there are so many strong parallels between the Anglo-Saxon and the later Scandinavian material that over-caution takes us further from, rather than closer to, the truth. See Branston, *Lost Gods of England*, especially pp. 45–55.
- 12 Snorri Sturluson, *Prose Edda*, p. 46.
- 13 Owen, *Rites and Religions*; Sjöö and Mor, *Great Cosmic Mother*.
- 14 Sturluson, *Prose Edda*, pp. 45–6.
- 15 Crossley-Holland, *Norse Myths*, p. 133.
- 16 T. Schwenk, *Sensitive Chaos* (New York: Schocken Books, 1976). This work is discussed in Watson, *Earthworks*, pp. 120–1.
- 17 Bord, *Earth Rites*, p. 98.
- 18 MacCulloch, *Religion of the Ancient Celts*, accounts of well customs, pp. 181–97.
- 19 J.M. McPherson, *Primitive Beliefs in the North-East of Scotland* (London: Longmans, Green, 1929) pp. 50–1.

- 20 J. Campbell, *Primitive Mythology: The Masks of God* (rev. edn, New York: Viking 1969).
- 21 Davidson, *Gods and Myths*, p. 195.
- 22 Onians, *Origins of European Thought*, p. 476.

CHAPTER SIX

Weavers of Destiny: Changing Our Life Patterns

- 1 J. Graham-Campbell, *The Viking World* (London: Frances Lincoln, 1989) pp. 114–21 on clothing, jewellery, cleanliness of Anglo-Saxon and Vikings, and even 'an artificial make-up for the eyes' for both men and women. J. Graham-Campbell and D. Kidd, *The Vikings* (London: British Museum Publications, 1980), includes discussion on pp. 101–18, and colour illustrations of likely clothing designs on p. 103; Branston in *Lost Gods of England*, p. 33, says: 'The womenfolk frequently adorned themselves with two and sometimes three brooches, often with festoons of glass and amber beads looped from brooch to brooch. Their waists were spanned by a girdle from which might hang characteristic T-shaped iron or bronze trinkets, ivory rings, strike-a-lights and knives.'
 - 2 Graham-Campbell, *Viking World*, on the craft of the jeweller, pp. 102–7.
 - 3 See Tucker, *Dreaming With Open Eyes*, for a comprehensive analysis of the presence of the sacred in art.
 - 4 As well as the two books listed above by J. Graham-Campbell, there are many publications which feature this artwork in good reproductions, for example: R. Bruce-Mitford, *The Sutton Hoo Ship-Burial* (London: The British Museum, 1972), for the impressive range of Anglo-Saxon jewellery recovered from this site, including for example the interwoven design of the 'great gold buckle' (colour plate on p. 65); Magnusson, *Hammer of the North*, for excellent photographs of some pieces; E. Roesdale et al. (eds) *The Vikings in England* (London: The Anglo-Danish Viking Project, 1981).
- The Sutton Hoo archaeological finds, displayed now in the British Museum, are reproduced in many books, including the official research publication: R.L.S. Bruce-Mitford, *The Sutton-Hoo Ship Burial* (4 volumes, London: British Museum, 1972). Discussions of the Sutton Hoo treasure and its significance may be found in Hutton, *Pagan Religions*, pp. 275–9; C. Hills, 'The Archaeology of Anglo-Saxon England in the Pagan Period: A Review', *Anglo-Saxon England*, 8 (Cambridge University Press, 1979) pp. 318–26; G. Owen, *Rites and Religions of the Anglo-Saxons* (Newton Abbott: David & Charter, 1981) pp. 67–79. A very good recent summary of the findings and their significance is in Davidson, *Lost Beliefs* pp. 17–24. Of particular interest is S.O. Glosecki, 'Wolf Dancers and Whispering Beasts: Shamanic Motifs from Sutton Hoo?' (*Mankind Quarterly*, 26, 1986, 305–19).
- 5 Wax, *Magic, Fate and History*, p. 39.
 - 6 Rawson and Legeza, *Tao*, p. 9.
 - 7 Wax, *Magic, Fate and History*, p. 40.
 - 8 Writing about this vision in Viking cosmology, Wax, *Magic, Fate and History*, p. 50, says: 'Another intrinsic aspect of the magical world view is the idea that man, the gods, and all other phenomena are related or connected to each other by a

web of empathy.'

- 9 Branston, *Lost Gods*, pp. 68–71.
- 10 Opening stanzas of *The First Lay of Helgi*; my source is P.B. Taylor and W.H. Auden (tr.) *The Elder Edda. A Selection* (London: Faber & Faber, 1969) p. 9.
- 11 An interesting discussion along similar lines is in N. Pennick, *Games of the Gods* (London: Rider, 1988) pp. 27–31.
- 12 A. Ereira, *The Heart of the World* (London: Jonathan Cape, 1990).
- 13 Sjöö and Mor, *Great Cosmic Mother*, p. 51.
- 14 Summarised clearly with illustrations in Graham-Campbell, *Viking World*, pp. 121–2.
- 15 Sjöö and Mor, *Great Cosmic Mother*, p. 51.
- 16 Branston *Lost Gods of England*; Davidson, *Myths and Symbols*, p. 164, are two of the many sources which have discussed the significance and cross-cultural parallels of the Wyrd Sisters.
- 17 It is appropriate to describe this work on life patterns of fibres or threads here, but see the discussion of the webs and strings of shamanic visions in Chapter 9 for another perspective on this visionary process.

CHAPTER SEVEN

Dwarfs: Transforming With the Web of Wyrd

- 1 Story of Fenrir in Snorri Sturluson, *Prose Edda*, pp. 56–9.
- 2 Ancient stories which have retained their essence through folklore, fairy tale or mythology, are like archetypal spells, capturing perennial inner dynamics, knotting elements of individual psyche into one another in timeless formulae, and connecting the individual to the universal level of experience. See C.P. Estes, *Women Who Run with The Wolves* (London: Rider, 1992) for story analysis like this from Jungian inspiration: e.g., p. 80, 'To grasp such a tale, we understand that all its components represent a single woman's psyche. So all aspects of the story belong to a single psyche undergoing an initiatory process.' An interesting perspective on the gods as aspects of Odin is in E. Thorsson, *Runelore* (York Beach, Maine: Samuel Weiser, 1987) pp. 175–200. On the value of 'stories' in general: A.K. Coomaraswamy, in his *Christian and Oriental Philosophy of Art*, (New York: Farrar, Straus, 1956) 139ff: 'What has really been preserved in folk and fairy tales and in popular peasant art is, then, by no means a body of merely childish or entertaining fables of crude decorative art, but a series of what are really esoteric doctrines and symbols . . . it is really a body of custom and belief that "stands over" from a time when its meanings were understood.'
- 3 On Loki, Davidson, *Myths and Symbols*, pp. 212–13; on the Trickster figure a classic text is P. Radin, *The Trickster: A Study in American Indian Mythology* (New York: Philosophical Library, 1956). See also H.R. Davidson 'Loki and Saxo's Hamlet', in P. Williams (ed.), *The Fool and the Trickster* (Ipswich: Folklore Society, 1979).
- 4 Snorri Sturluson, *Prose Edda*, pp. 86–90.
- 5 In comparing 'masculine' and 'feminine' paths to problem-solving, and identifying confrontational and analytical problem-solving as 'masculine', I am of course writing in the broadest possible mythological terms. See F. Capra, *The Turning*

Point: Science, Society and the Rising Culture (London: Wildwood House, 1982) for an analysis of the over-dominance of 'masculine' problem-solving in our scientific/technological culture; e.g. p. 29; 'our culture has consistently promoted and rewarded the yang, the masculine or self-assertive elements of human nature, and has disregarded its yin, the feminine or intuitive aspects.'

For interesting discussions of elements, or themes, in the masculine mythological psyche, see for example, R. Moore and D. Gillette *King, Warrior, Magician, Lover* (New York: Harper Collins, 1991).

- 6 Davidson, *Gods and Myths*, pp. 63–4. The 'binding power' of Odin has been compared with the lines and knots of the Indian Varuna; cf G. Dumézil, *Gods of the Ancient Northmen* (ed. E. Haugen, Berkeley: University of California, 1973).
- 7 Eliade, *Shamanism*, pp. 102–3; A. Bleakley, *The Fruits of the Moon Tree* (London: Gateway, 1984) pp. 208–14.
- 8 Bleakley, *Fruits of the Moon Tree*.
- 9 See for example Storms, *Anglo-Saxon Magic* pp. 166–73, and for a translation of the spider creature spell. Other translations of this and associated spells are in Grattan and Singer, *Anglo-Saxon Magic*.
- 10 Cf Glosecki, *Shamanism and Old English Poetry*, for a comprehensive consideration of the shamanic bases of these texts.
- 11 See for example the accounts of their initiatory sicknesses given by shamans in Halifax, *Shamanic Voices*.
- 12 There are many accounts of the creation cosmology of ancient northern Europe, especially the later, more literary and poetic versions of the Icelandic writers. A clear and perceptive account is in Crossley-Holland, *Norse Myths*, especially the Introduction, and Myth 1, The Creation. A detailed account of the relation between the Anglo-Saxon creation myths and the later Norse versions can be found in Branston, *Lost Gods of England*, pp. 177–87.
- 13 Tolstoy, *Quest for Merlin*, pp. 161–70, has a good account of the Celtic 'Otherworld'.
- 14 Rees, *Celtic Heritage*, for excellent discussion of the phenomena of sidh and halja.
- 15 Storms, *Anglo-Saxon Magic*.
- 16 Eliade, *Shamanism*, p. 86.
- 17 Campbell, *Primitive Mythology*, pp. 444–51. I first learned of this remarkable ritual from Jane Mayers, whom I supervised for a thesis on Shamanism and Analytical Psychotherapy.
- 18 See Storms, *Anglo-Saxon Magic*.
- 19 Crossley-Holland, *Norse Myths*, contains an account of Freya's possible relationships with the dwarfs, as does Davidson, *Lost Beliefs*, pp. 108–9.
- 20 Alexander, *Beowulf*, p. 88.
- 21 For the use of dreams in divination in ancient northern Europe see H.E. Davidson, 'The Germanic World' in M. Loewe and C. Blacker (eds), *Divination and Oracles* (London: Allen and Unwin, 1981).

CHAPTER EIGHT

Seeress: Divining Through Deep Intuition

- 1 There are a number of translations of this saga; my source is G. Jones, *Eirik the Red* (Oxford University Press, 1961). The Thorbiorg episode is narrated on pp. 135–6.
- 2 Mattingly, *Agricola and the Germania*.
- 3 Davidson, 'The Germanic World'.
- 4 Ibid, p. 129. Other discussions of seidr include Glosecki, *Shamanism and Old English Poetry*, pp. 96–102; N.K. Chadwick, *Poetry and Prophecy*, pp. 9–10; Collinder, *The Lapps*, p. 137; Edsman, *Studies in Shamanism*, pp. 143–5; Eliade, *Shamanism*, pp. 385–7; G. Johnston (tr.) *The Saga of Gilsli The Outlaw* ((ed) P. Foote, University of Toronto Press, 1963) p. 79.
- 5 P.V. Glob, *The Mound People* (tr. R. Bruce-Mitford.) (London: Faber and Faber, 1969) p. 116.
- 6 Glosecki, *Shamanism and Old English Poetry*, p. 98.
- 7 There may be a similarity here with Odin's magical spear, called Gungnir, and also the totem pole of some Native American traditions.
- 8 Davidson, 'The Germanic World', p. 131.
- 9 Davidson, 'The Germanic World'.
- 10 See C.M. Bowra, *Primitive Song* (London: Weidenfeld and Nicolson, 1962).
- 11 Davidson, 'The Germanic World'.
- 12 Kalweit, *Dreamtime*, p. 144 quotes the Arctic explorer Rasmussen.
- 13 Ibid, pp. 153–5.

CHAPTER NINE

Heart of the Wolf: Transcending Warriorhood

- 1 B.C. Bates, *The Way of the Actor* (London: Century Hutchinson, 1986).
- 2 Branston, *Gods of the North*; Davidson, *Lost Beliefs*.
- 3 Crossley-Holland, *Norse Myths*, p. xxvi.
- 4 Snorri Sturluson, *Prose Edda*, pp. 26–7.
- 5 For a probable common identity between the Germanic Odin or Woden and the Celtic Lugh deities, see Hutton, *Pagan Religions*, p. 269; Tolstoy, *Quest for Merlin*, pp. 238–9.
- 6 Glosecki, *Shamanism and Old English Poetry*, p. 72; Davidson, *Gods and Myths*, p. 147.
- 7 Snorri Sturluson, *Prose Edda*, p. 26.
- 8 These ancient cave paintings, which may have had many purposes including shamanic activity, stretch back as far as 20,000 BC. See Tucker, *Dreaming With Open Eyes*, for a sustained consideration of the shamanic spirit in the production of art.
- 9 Eliade, *Shamanism*, for many examples of how shamanic ritual aims to recreate the 'original' stage, the primal, the beginning.
- 10 This source is the *Elder Edda*. Metzner in *Well of Remembrance*, pp. 91–7, give a clear exposition of the identity and character of the ancient manuscripts. He explains that there are two ancient manuscripts written in Old Norse given the

name *Edda*. The *Elder* or *Poetic Edda* consists of songs and poems about gods and heroes, as well as prophetic visions and wisdom teachings, which were sung and recited by Icelandic poets at celebrations and festivals. Although the earliest manuscript of the *Elder Edda* dates from the thirteenth century, scholars agree that the songs are much older, and some may have been composed in the fifth or sixth century AD. The *Prose Edda*, composed by the Icelandic scholar/poet Snorri Sturluson, uses songs and legends from the oral tradition, and retells some of the material from the *Elder Edda* in prose form. There is some debate about the meaning of the word 'Edda'; Metzner translate it as 'great-grandmother', and suggests that it might refer to stories told by grandmothers to their children and grandchildren.

The lines I quote are from the translation by Taylor and Auden, *The Elder Edda*, p. 245. Another widely consulted translation is by L.M. Hollander, *The Poetic Edda* (Austin: University of Texas Press, 1962).

- 11 'Sitting out', especially on or in the vicinity of burial mounds, was a recognised practice of seership in ancient northern Europe; this may be what Gullveig was doing. See Metzner, *Well of Remembrance*; also Markale, *Women of the Celts*, p. 194.
- 12 Branston, *Gods of the North*, pp. 174–5.
- 13 E.g. Crossley-Holland, *Norse Myths*, p. 184.
- 14 Davidson, *Gods and Myths*, p. 115.
- 15 See Metzner's translation and interesting discussion in *Well of Remembrance*, pp. 169–72.
- 16 'Death and rebirth' is invariably cited as a central aspect of shamanic initiation. See Eliade, *Shamanism*, for many examples, and Tolstoy for an interesting treatment in *Quest for Merlin*, pp. 161–86.
- 17 See, for example, M. Adler, *Drawing Down the Moon* (2nd edn, Boston: Shambhala, 1986); C. and J. Matthews, *The Western Way* (London: Arkana, 1985).
- 18 'Cunning men' were a well-known social presence in the Middle Ages, as attested by Thomas in *Religion and the Decline of Magic*.
- 19 Eliade, *Myths, Dreams and Mysteries*, pp. 88–96.
- 20 Kalweit, *Dreamtime*, pp. 1–55, for various perspectives on journeys beyond the physical body.
- 21 Eliade, *Shamanism*, has many examples of 'death-and-rebirth' rituals.
- 22 Metzner, *Well of Remembrance*.
- 23 Moore and Gillette, *King, Warrior*, pp. 75–96; J.S. Bolen, *Gods in Everyman* (San Francisco: Harper and Row, 1989); A. Stevens, *The Roots of War: A Jungian Perspective* (New York: Paragon House, 1984).
- 24 Moore and Gillette, *King, Warrior*, p. 75.
- 25 Ibid, pp. 76–7.
- 26 Ibid, p. 90.
- 27 Bleakley, *Fruits of the Moon Tree*.
- 28 A. Bleakley, *Earth's Embrace: Facing the Shadow of the New Age* (Bath: Gateway Books, 1989) p. 131.
- 29 J. Hillman, *In-Search: Psychology and Religion* (Dallas: Spring Publications, 1979).
- 30 Branston, *Gods of the North*, pp. 173–5.

- 31 Bleakley, *Fruits of the Moon Tree*, p. 147.
- 32 An excellent evocation of the spirit of the wolf is to be found in B. Lopez *Of Wolves and Men* (New York: Dent, 1978), from which I have taken the quotes concerning wolf behaviour.
- 33 Lopez, *Of Wolves and Men*.
- 34 H. Hesse, *Steppenwolf* (New York: Bantam, 1969).
- 35 Sturluson, *Heimskringla*, p. 11; Davidson, *Gods and Myths*, pp. 144–6 for an account of Odin as a shaman and knower of magic.
- 36 Davidson, *Gods and Myths*, p. 121.
- 37 H.R.E. Davidson and P. Fisher, *Saxo Grammaticus* (Ipswich: Folklore Society, 1979).
- 38 Taylor and Auden, *The Elder Edda*.
- 39 Thorsson, *Runelore*.

CHAPTER TEN

Vision Journey: Riding the Tree of Knowledge

- 1 There are many translations of Odin's initiation on the World Tree, including: Branston, *Gods of the North*, p. 115; Davidson, *Gods and Myths*, pp. 143–4; Crossley-Holland, *Norse Myths*, pp. 15–17; Tolstoy, *Quest for Merlin*, pp. 176–8; Metzner, *Well of Remembrance*, pp. 192–9.
- 2 Shamanic rituals to acquire guardian spirits are described in, for example, Eliade, *Shamanism*, pp. 110–44; Kalweit, *Dreamtime*, pp. 209–12; P. Vitebsky, *The Shaman* (London: Macmillan, 1995) pp. 59–63; Halifax, *Shamanic Voices*.
The journeys to the Lowerworld were often described in the ancient literature with a seemingly objective geography. For the relationship between sacred Wyrd landscapes and the material world see H.R.E. Davidson, 'Mythical Geography in the Edda Poems', in G.D. Flood (ed.), *Mapping Invisible Worlds* (Yearbook 9 of the Traditional Cosmology Society: Edinburgh University Press, 1993) pp. 95–106.
- 3 J. Swan, 'Sacred Places in Nature: One Tool in the Shaman's Medicine Bag', in G. Doore, *Shaman's Path* (Boston: Shambhala, 1988) pp. 151–60).
- 4 Shamanic states of consciousness are described in, for example, S. Nicholson (ed.), *Shamanism: An Expanded View of Reality* (Wheaton, Illinois: The Theosophical Publishing House, 1987).
- 5 Eliade, *Shamanism*.
- 6 C.G. Jung (ed.) *Man and His Symbols* (New York: Dell, 1964).
- 7 Crossley-Holland, *Norse Myths*, pp. xxii–xxiv.
- 8 Tolstoy, *Quest for Merlin*, p. 177; Branston, *Gods of the North*, pp. 114–15.
- 9 Davidson, *Gods and Myths*, pp. 142–5.
- 10 Eliade, *Shamanism*, p. 469, and pp. 466–70 for discussion of symbolism of the horse in shamanic societies.
- 11 Davidson, *Gods and Myths* pp. 142–3.
- 12 On the imaginal in ancient Europe, see Glosecki, *Shamanism and Old English Poetry*; for the close relationship between the literal world and the imaginal Otherworld, see Tolstoy, *Quest for Merlin*, p. 162; Markale, *Women of the Celts*, pp. 194–5.

- Shamanic journeys from more recent cultures into the dangerous but wisdom-bestowing environs of the Lowerworld are recounted in, for example, H. Kalweit, *Shamans, Healers and Medicine Men* (tr. M. Kohn, Boston: Shambhala, 1992); Halifax, *Shamanic Voices*.
- 13 K. Rasmussen, *Intellectual Culture of the Hudson Bay Eskimos. Report of the Fifth Thule Expedition 1921–1924. Vol VII* (Copenhagen: 1930).
 - 14 Snorri Sturluson, *Prose Edda*, p. 83.
 - 15 Rees and Rees, *Celtic Heritage* pp. 343–4 and elsewhere for excellent discussions of mythological time.
 - 16 Tolstoy, *Quest for Merlin*, p. 177; Eliade, *Shamanism*, pp. 274–9 for a consideration of the shamanic significance of the number nine; also A. and B. Rees comprehensively review the symbolism of 'nine' in Celtic tradition in *Celtic Heritage* pp. 192–6, on which the following section is based.
 - 17 Tolstoy, *Quest for Merlin*.
 - 18 Rees and Rees, *Celtic Heritage*.
 - 19 Thorsson, *Runelore*, pp. 153–7, discusses the cosmological structure as a model of the world, but 'also the pattern of the "world within" – the macrocosm of man if you will'. He cites in support the poetic language of northern Europe in which humans are often 'paraphrased' in terms of trees as, for example, when a warrior will be called 'the oak of battle'. Thorsson says these 'kennings' are derived from the mythic fact that humans were 'shaped' from trees . . . See also Grattan and Singer, *Anglo-Saxon Magic* for a discussion of concepts of microcosm and macrocosm.
 - 20 J. Halifax, *Shaman: The Wounded Healer* (London: Thames and Hudson, 1982) for an attempt to illustrate the various visions of shamanic states of consciousness through artwork, costume, mask and ritual.
 - 21 Snorri Sturluson, *Prose Edda*, p. 42.
 - 22 There is a good account of this structure in Crossley-Holland, *Norse Myths* (Introduction).
 - 23 Cf Branston's assessment of the correspondence between the two in *Gods of the North* and *Lost Gods of England*.
 - 24 Crossley-Holland, *Norse Myths*, again provides a clear guide to the cosmology.
 - 25 Snorri Sturluson, *Prose Edda*, p. 40.
 - 26 Snorri Sturluson, *Prose Edda*, p. 46

CHAPTER ELEVEN

Giants: Trusting Death and Rebirth

- 1 Snorri Sturluson, *Prose Edda*, pp. 32–6, describes creation, and the primeval giant called Ymir.
- 2 Snorri Sturluson quoted in Branston, *Gods of the North*, pp. 60–1.
- 3 Mimir's proposed identification as Odin's uncle is in Branston, *Gods of the North*, pp. 224–5; see also there the good discussion of the beings at the creation of the world, pp. 47–65, and that of Davidson, *Gods and Myths*, pp. 167–8.
- 4 Snorri Sturluson, *Prose Edda*, p. 43.
- 5 Snorri Sturluson, *Prose Edda*, pp. 83–4; Branston, *Gods of the North*, pp. 91–2, 272–5.

- 6 The story of the end of the world is in Snorri Sturluson, *Prose Edda*, pp. 86–90.
- 7 Branston, *Gods of the North*, p. 273.
- 8 Ibid, p. 273.
- 9 Ibid, p. 274.
- 10 Eliade, *Shamanism*, pp. 247–9.
- 11 Branston, *Gods of the North*, pp. 98–102, and Metzner, *Well of Remembrance*, pp. 203–5, and Davidson, *Gods and Myths*, pp. 198–9 for good summaries of information about the land of the giants and their nature.
- 12 A very good consideration of the nature of this god in England is in Branston, *Lost Gods of England*, pp. 109–26, and in his Scandinavian identity as Thor; Davidson, *Gods and Myths*, pp. 73–91.
- 13 Snorri Sturluson's story of Thor and the giants is in *Prose Edda*, pp. 73–6.
- 14 An interesting account of the nature of Mimir's well is in Metzner, *Well of Remembrance*, pp. 219–24.
- 15 The main sources for the story of how Odin came to seek the mead are Snorri's poetic diction appendix of *The Prose Edda* and in a section of the famous poem from the *Havamal* (stanzas 104–10). A lively account of the 'plot' by which Odin sought the magic mead is in Branston, *Gods of the North*, pp. 219–25, and the nature of the task he has to perform to obtain it is identified in Metzner, *Well of Remembrance*, pp. 239–240.
- 16 Snorri Sturluson's account of this event is in *Prose Edda*, p. 43.
- 17 Eliade, *Shamanism*, p. 54.
- 18 Branston, *Gods of the North*, p. 149.
- 19 This story is related by Markale, *Women of the Celts*, pp. 184–5.
- 20 Branston, *Gods of the North*, pp. 219–21.
- 21 J. Loth, *Mabinogian*, Vol 1, pp. 142–49, quoted in Markale, *Women of the Celts*, p. 182.
- 22 Onians, *Origins of European Thought*, pp. 150–4.
- 23 Ibid, p. 154.
- 24 Branston, *Gods of the North*, p. 149.
- 25 Eliade, *Shamanism*, p. 246.
- 26 Branston, *Gods of the North*, pp. 219–21.

CHAPTER TWELVE

Love Magic: Creating the Elixir of Life

- 1 This story is told by Snorri Sturluson in the manual of poetic arts following the main text of *The Prose Edda*, as part of his discussion of the origins of poetic inspiration. There are also references to the story in the *Havamal*, the section in the *Elder Edda* in which Odin is giving advice and telling some of his own experiences. The quoted passages in my narration come from Snorri Sturluson, *Prose Edda*, pp. 100–3.
- 2 Stanzas 13–14 of the *Havamal*, here from Branston's *Gods of the North*, p. 223.
- 3 Dumézil, *Gods of the Ancient Northmen*, p. 21, proposes that the name Kvasir refers to a fermented beverage: 'It is an onomastic personification of an intoxicating drink which recalls the *kvas* of the Slavs. It is natural the precious intoxication given by the mead of poetry and wisdom should have honey as an ingredient. It

- is equally natural that a drink fermented from squashed vegetables should be made to ferment by spittle. This technique is frequently attested; it is at least conceivable, as we are here dealing with a ceremonial or communal drink, sanctioning the agreement between two social groups, that such fermentation should be caused by the spittle of all concerned.'
- 4 Stanzas 104–10 of the *Havamal*, Taylor and Auden, *The Elder Edda*.
 - 5 Taylor and Auden, *The Elder Edda*.
 - 6 Branston, *Gods of the North*, p. 224.
 - 7 Ibid, p. 224.
 - 8 See Morris, *Sorceress or Witch?*
 - 9 In fact Snorri Sturluson says in *The Prose Edda* that Odin came from Turkey.
 - 10 Eliade, *Shamanism*, pp. 431–5.
 - 11 P. Rawson, *Tantra: The Indian Cult of Ecstasy* (London: Thames and Hudson, 1973), p. 7.
 - 12 Ibid, p. 23.
 - 13 See the discussion on this point in Thorsson, *Runelore*, pp. 176–7; also Rees, *Celtic Heritage*. For an intriguing consideration of how the relation between the universal and the individual was coded in the numbers and rules of games, especially board games, see N. Pennick, *Games of the Gods* (London: Century Hutchinson, 1988).
 - 14 All quoted material on Tantra in this chapter is from P. Rawson, *Tantra*, pp. 7–30, and Rawson and Legeza, *Tao: The Chinese Philosophy of Time and Change*, (London: Thames and Hudson, 1973) pp. 9–30.
 - 15 Branston, *Gods of the North*, pp. 221–4.
 - 16 Sturluson, *Prose Edda*, pp. 43–5.